672 bility of women is mentioned in describing the penalties for adultery and theft.

562 681 The penalties for offences against the king were undoubtedly more severe than those imposed for the same offences against a commoner. Ngonga says that the punishments for crimes against a chief or medicine-man were, and are now, the same as the penalties for offences against any other person. It seems, however, that if the chief were a very powerful man, he could claim penalties which would have been appropriate for offences against a king.

685 A thief was punished by beating, in addition to which he would have to pay a fine to the people from whom he had stolen, but he rarely escaped without the beating. The thief would be beaten just as much for stealing one animal as he would for stealing many. If a woman stole from her neighbor's garden, those who caught her would tie her and take her to her husband, who would pay compensation and then beat her. A child caught stealing would be taken to the maternal uncle or to his own father. If a woman stole from relations she would probably have no punishment other than a beating. Her husband would have to compensate the relations. Stealing honey from hives is an offence that is punished according to the general laws relating to theft.

696 If a man was sentenced to a death penalty, or to a beating, there was an official appointed by the king or by the chief to see the sentence carried out. This representative was called *ukuenje wolombe* which means "the servant, or minister, of the court."

682 Ngonga described the penalty for murder saying, "It was a terrible thing they did to the murderer. A tight triangle of wood was fastened on to his neck by a peg and to this a cord was attached so that he was suspended to the roof with his feet barely touching the ground. In some instances his head was placed through a hole in the door of his house while his body was inside the hut. He had very little food or water and people threw things at him. He was kept tied up for a month to see whether he could pay something. Suppose he could not pay, and nobody would pay for him, he was taken outside the village where his head was cut off. If he had many possessions, he said on the first day, 'If you will take this thing off my neck I will pay two oxen and two slaves.' The payment would be made, not to the wife or children of the murdered man, but to the brother of the mother of the murdered man, or to the mother of the murdered man, or to the son of a sister of the victim. If the murderer agreed to make the payment the people kept him tied up until the